Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—Luke xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——PUBLISHED AT 166 WASHINGTON-STREET.

VOL. VII. BOSTON, SATURDAY, NOVEMBER 8, 1828. NO. 45.

RELIGIOUS INTELLIGENCE.

Synod of Ulster.

There is no spot, perhaps, on the face of the globe more interesting at this time to the friends of Christian truth and religious liberty than the county of Ulster in Ireland. A desperate attempt is there making by the advocates of a corrupt theology and of an an Exclusive system to check free inquiry by the imposition of creeds and confessions of faith. This attempt has been nobly though unsuccessfully resisted by the high-minded members of the Synod. We refer our readers to our paper of October 4, for an account of the test which was introduced by the Orthodox, and for the eloquent speech of Mr. Blakely. We select the following additional particulars on the subject from the Reformer and Repository, received by the last arrival.

Mr. Montgomery, whose eloquent and noble speech last year is well known, and whose defence of liberty of conscience on that occasion has been rewarded by the presentation to him of a splendid service of plate by the liberals of the North of Ireland, again grappled with bigotry, in a speech which would have stopped any men in the course of intolerance who were not absolutely delirious. He and twenty-two other ministers, and seventeen elders, (the Synod appears to have consisted of one hundred and thirty-nine ministers and fifty-seven elders,)signed a manly Protest, which we shall insert below. It is expected that next year the liberal party will have matured a plan of separation, and will form themselves into another Synod, which shall recognize and provide for the great principles of religious liberty.

Protest.

"We, the undersigned Ministers and Elders, protest against the decision of Synod, in this case, for the following, amongst other reasons:

"1. Because the Overture contains several statements respecting the opinions and characters of the Ministers of the Church, which we consider to be unfounded and injurious.

"2. Because, subjecting our Students and Licentiates to the control of an ever-varying Committee of Synod, who may be under the influence of personal feelings, or local connexions, appears to be imposing subscription to human interpretations of the word of God, in a form more objectionable than *has ever been* attempted in any other Church.

"3. Because, human Tests and Confessions have, in all ages, tended to encourage hypocrisy—to restrict the right of private judgment—to lessen the authority of Scripture—and to prevent that free inquiry and discussion which are essential to the extension of religious knowledge, and of which truth need not be afraid.

"4. Because, all attempts to produce a uniformity of belief, have hitherto entirely failed, and, from the nature of man, must continue to fail; whilst they have created unrighteous divisions among Christians—thrown a shield over the time-server—and exposed the conscientious to injuries and persecutions, as the case of the Two Thousand Ministers ejected by the Act of Conformity, under Charles II., incontestibly proves.

"5. Because, as Presbyterian Protestants, we will never surrender the fundamental principle of the Reformation, which forbids us to call any man, or body of men, 'Lord or Master,' considering one only is our master, even Christ, and that all we are brethren.

"6. Because, we believe that the Sacred Scriptures, 'given by inspiration of God,' are the only infallible rule of faith and practice; and, as we are determined to submit to no other standard ourselves, but 'to hold fast the liberty wherewith Christ hath made us free,' so we shall never be accessory to subjecting the opinions of others to any human interference, save such explanations as may take place between pastors and people.

"7. Because, if any Creed, or Test of religious belief, contains nothing but what is to be found in the Bible, it is superfluous; and if it contain any thing contrary to the Bible, it is pernicious—calculated to mislead the understanding—to prevent the progress of truth—and to perpetuate error.

"8. Because, the Overture, just passed, must eventually trench upon the most valuable rights of the people, in the free election of their Ministers; inasmuch as their choice must be restricted to persons professing to hold the opinions approved by your Committee, although such opinions should not be agreeable to the views of sacred truth entertained by the Congregation.

"9. Because, although some of us believe in the doctrine of the Trinity, we consider it improper to impose the belief of that or any other controverted doctrine, upon others, as a necessary condition of Christian communion; and we are, therefore, determined to embrace the earliest opportunity of pressing the repeal, or a sufficient modification of the Overture.

"10. Because we regard it as exceedingly preposterous to require Students to profess this belief in some of the most abstruse and difficult points of Theology, even before they have entered the Theological Class.

"11. Because, we consider this proceeding as a direct breach of faith with those Students and Licentiates who have entered our Church under our previous Regulations.

"12. Because, whilst in the recent repeal of the Test and Corporation Acts in England, we have a gratifying proof of the increasing liberality of the country and the Legislature, we consider it reproachful to any Protestant, and more especially to any Presbyterian Church, to impose any restrictions upon liberty of conscience, and freedom of inquiry, in matters of faith."

We give the following extracts from the debates in the Synod.

Mr. Elder said he had been forty-eight years a member of that Synod, and he was astounded to find that not less than *thirty-two* ministers, and *eighteen* elders had denied the doctrine af the Trinity. Mr. Porter, he said, was an amiable man, but he could hold no ministerial communion with him. Mr. Montgomery was a learned man, but it was a ground of lamentation that such eminent talents should not be employed in displaying the glories of the adorable trinity. The resolutions, he contended, were imperfect, unless the Arians were excluded. The deity of Jesus Christ was so clearly pointed out in Scripture, that it was astonishing any man should deny it. He was unwilling to say it, but an Arian could not be a Christian, and he could not have saving faith.

Mr. Maculloch took a historical view of the state of Christianity, and the influence of Arianism.

It has been said that the Orthodox had in this contest been the aggressors—the reverse was the case. The Unitarian Societies of England had been supplying the North of Ireland with their publicatinns. The sermons of Price and Channing had been reprinted and widely circulated, and if any thing at all would make men Arians, these works would do it. A very clever man, a divine from this county, said he, once wanted to give my son some Unitarian tracts. I would not let him. He then wanted him to come to his house to converse with him. I would not permit that either. I knew the danger; for, God forgive me, I believe I was once a little contaminated myself. Yet, (said Mr. M'C.,) I hope we shall all meet in heaven. (A laugh.)

Dr. Wright opposed *in toto* the doctrine of separation, because by persecution no good had ever been effected, and he was persuaded never would. He was himself conscientiously attached to Calvinistic principles, but he was no party man—he had stood aloof from all parties.

Mr. N. Alexander declared himself an enemy to all human creeds, tests, and confessions, as fetters upon the free soul of man, the inventions of men, for which they can find no authority in the Scriptures. I am not an Arian, (said Mr. A.) but, after carefully perusing the word of God, and after much reading on the subject, from my youth till the present time, I am an Anti-Trinitarian. I not only oppose this test, because I cannot find it in the Scriptures, but I oppose all human tests, as assumptions of infallibility and reliques of Popery. All the grounds of scriptural exclusion are impenitent iniquity, and not loving the Lord Jesus Christ, and, of course, not obeying his law of love to man. Tests are either agreeable to the word of God, or they are not. If they are agreeable to the word of God, they are superseded by the superior word of God, and are therefore useless, and to be rejected. If they are not agreeable to the word of God, they are sinful, and therefore to be rejected. Again, no supplements to the word of God, (such as tests and confessions) ought to be adopted, unless made by infallible men. Since the time of the apostles there are *no* infallible men; therefore no such supplements as tests or confessions ought to be adopted. Again, human tests are either intended to be permanently binding, or they are not intended to be so. If they are *not* intended to be so, they may be changed the day after they are made, and are therefore useless. If they are intended to be permanently binding, they bind those that sign them never to be wiser than they are at present; and therefore, being a sinful drag on improvement, ought to be rejected. The use of tests implies that the Spirit of God could not foresee or provide against all future errors, in the Holy Word of God; it is, therefore, a libel on that Spirit. The only test that I can see necessary, then, is a minute examination of our young men on the Scriptures, the only infallible guide given to us in our present state of trial.

Unitarianism in India.

Extract from Mr. Adam's Letter of 5th February, 1828, to the Foreign Secretary of the Unitarian Association. England.

"During the last month I have written to Dr. Tuckerman, Secretary to the American Unitarian Society for promoting Christianity in India, respecting a coadjutor in my Missionary labors, and I beg the favor of your communicating with him on this subject, and ascertaining his views and those of his friends in Boston relating to it. A salary of one hundred and fifty rupees per month is attached to the head teachership of Rammohun Roy's Anglo-Hindoo School, and he authorizes me to say that he holds it open for the acceptance of any Missionary who may be sent to Calcutta, and who may be competent and willing to aid me occasionally in English preaching, and in general Missionary duties. If he is a single man, he could live (and he could do no more than live with any tolerable degree of comfort and respectability) on three hundred rupees per month, and by this offer, therefore, you have one half of his salary already provided for. May I not hope that exertions will be made to obtain the remaining half, and that some one will be found to 'come over and help us?'"

State of Religion in France.

Religious parties are beginning to shew themselves in France. In a discussion in one of the Chambers, a Member expressed a wish that religion were released from an alliance with the State. He alluded to the example of the United States, and remarked that there was no necessity for the help of the Treasury in Divine Adoration. This remark has provoked the ire of the English newspaper called the *Times*, which writes most disgustingly whenever it touches on religious matters.

The religious majority in France, who, as the majority, are of course the Orthodox, are beginning to shew great zeal for the old Roman Catholic Church; and like the Orthodox in London, Constantinople and Pekin, they no doubt argue in the circle, that it is their Orthodoxy that excites their zeal, and that their zeal is a proof of their Orthodoxy. We can imagine a French Missionary, cross in hand, declaiming most eloquently upon "the frigid zone" of Protestantism, just as the soi-disant Evangelicals at home talk most takingly before crowds of listeners on the coldness of Unitarianism. The temperature of a man in health will always feel cold to a man in a fever. The heated Romanists in France have formed an "Association for the Defence of the Catholic Religion:" the professed objects of the Association are, "to unite the efforts of all good people" in the said defence, to procure, by means of prizes, books to be written useful to religion, to translate the best foreign writings of the same character, particularly English and German, to correct calumnious statements, "to retain counsel to discuss legally questions relating to religion," and "to provide the means of educating such young men as shall appear called by their talents and taste to defend religion."—"The patrons of the Association are the Holy Virgin and St. Peter. It will cause a mass to be said annually. The associates are invited to say an Ave Maria each day, followed by this prayer, 'Saint Peter, intercede for the Church and for France.'"—Amongst the members of the General Council, we see the name of Marshall Prince Hohenlohe. Is this the miracle-monger? A French journal, the *Courier Francais*, calls the announcement of the Association, the "Proclamation of the League," and asks, "What defence is needed for the Catholic Religion, in a country where it annually receives sixty millions of francs, where the Bishops crowd the Chamber of Peers and the Sovereign's Council, and where the troops are at the order of the clergy whenever they institute processions? It is not religion which is to be defended, but the supremacy of the clergy and of the Roman Theocracy"—While the press is thus free, there is little to be apprehended from associations for the support of the power of darkness.

The French Bishops have addressed a Protestation or Remonstrance to the King on the late ordinances by which the Jesuits are excluded from the office of teachers in the national schools, and the power of the ecclesiastics generally is much narrowed. The tone of these spiritual lords is exemplarily humble. They complain of the "scarcity of priests," and anticipate that the new laws will aggravate this calamity!

MISCELLANY.

For the Christian Register.

Rev. Dr. Stiles.

Mr. Editor,—

You will oblige many of your readers, and particularly some of old Cambridge, by inserting the following paragraphs from Rev. Dr. *Holmes'* life of the late President *Stiles*. Some of the remarks are from Dr. Stiles' Convention Sermon, on the importance of christian union among those of different sects and opinions; and some of the observations are by the Biographer himself.

N. D.

Having asserted the agreement of the New-England churches, in the belief of the inspiration of the Scriptures, and of their being a sufficient rule of faith and practice, he observes: "There ought to be no restrictions on the conscience of an honest and sober believer of Revelation. The right of conscience and private judgment is unalienable; and it is truly the interest of all mankind, to unite themselves into one body, for the liberty, free exercise, and unmolested enjoyment, of this right, especially in religion. Not all the difference of sentiment, not all the erroneous opinions that have yet been started, afford just umbrage for its extinction, abridgement, or embarrassment." Having mentioned the tenets of Calvinism and Arminianism, and the variances which they generated in the churches, he expresses his apprehension, that the real difference of sentiment between those who espoused these different principles, was not so great as it appeared. "We are apt to attribute to one another, consequences of our peculiar explanations, which we by no means adopt. Some, perhaps, entertain sentiments, really different, on those importaut subjects. Their conviction, however, is not to be laboured by the coercion of civil or ecclesiastical punishment; but, by the gentle force of persuasion and truth; not by appeals to the tenets of parties and great men; not by an appeal to the positions of Arminius, or Calvin; but, by an appeal to the inspired writings. The only way is to examine our sentiments by Scripture; then candidly and benevolently inquire, how far we are agreed in reality; to walk together, by the same amiable rule, so far as we have attained to think alike; and to forbear real differences in love, where there appears a sincere love of truth, candour, and piety; remembering, we all have the unalienable right of private judgment in religion; and that liberty of thinking, and chusing our religion, liberty of conscience, was the great errand of our pious forefathers into America."

The liberty of the churches ought, in his judgment, to be cautiously guarded. "The exigencies of theChristian church, can never be such, as to legitimate, much less to render it wise to erect, any body of men into a standing judicatory over the churches. Let our churches be taught to stand fast in the liberty wherewith Christ has made them free."

An amiable, catholic spirit breathes through the following passage: "If the great end of making men virtuous and good is answered, let us rejoice though the means are diversified. Particularly let us of the Congregational communion in New-England, under the different forms of our churches, cultivate a venerable regard for one another; rejoice that we are so well agreed in purity of doctrine and worship; and walk together by the same rule, so far as we are agreed; and, for the rest, let us endeavor to hope, and think, and speak, the best of one another, in all our differences, putting on forbearance, charity, and condescending benevolence."

How highly does he estimate, and with what glowing zeal does he commend, the value of freedom!—"Possessed of the precious jewel of religious liberty, a jewel of inestimable worth, let us prize it highly, and esteem it too dear to be parted with on any terms; lest we be again entangled with that yoke of bondage* which our forefathers could not, would not, and God grant, we may never submit to bear."

How engagingly does he inculcate the study of union, from a regard to its auspicious influence on the personal, pastoral, domestic, and Christian characters! "The public love and harmony will enable us, with serenity and more sacred satisfaction, to celebrate the offices of piety and devotion. Our religious addresses and joyful homage, undisturbed, unpolluted with discordant feelings, shall ascend, as incense, holy and acceptable, to the Most High. And, in common life, instead of broken friendships, and family alienations, we should become united brethren in the highest sense, harmoniously travelling along together, and sweetening the trials of life with the animating complacency of social virtue. Religious contests are apt to sour the temper, which is greatly unhappy in a state preparatory to the communion of angels and glorious beings above." Such were the benevolent the divine principles, which he inculcated on others; and such were the principles, on which he uniformly acted, and which at once procured him general esteem, and rendered him a signal ornament to Christianity.

It might naturally be supposed, that the friends of liberty and peace would be pleased with this Discourse. Testimonials of the approbation of such are not wanting from very respectable characters in America and Europe. "I am exceedingly pleased," writes Doctor Alison, "with your ingenious performance relating to the New-English churches. It shews great industry, great candour, and good judgment, and has been greatly admired by some of the best judges of such matters in this place. Two copies I sent home to Ireland, to give some importance to my own correspondence by furnishing my friends with what I know they will greatly admire; and though the action be selfish, and at your expense, yet you will have the praise in spite of me."—Professor Winthrop writes: "I received your Sermon on the Christian Union, by Judge Danforth, and perused it with great satisfaction. So much good sense and learning, such an impartial love of liberty, and such an extensive benevolence to all parties, it is rare to meet with separately; much more rare in conjunction. I hope it will fully answer the noble purposes you had in view."

* Star-Chamber and High Commission.

Regeneration.

What is Regeneration?

I answer, A *change of character or situation*, considered either with respect to the past character or situation of the individual himself, or with respect to the character and situation of others. The word was one of familiar use among the Jews and Greeks, to express a change of external situation or fortune. When a Gentile embraced the Jewish religion and submitted to the rite of circumcision, he was said to be born again. And in the same sense, the church of England, in the baptism of *infants*, says, "Seeing now, dearly beloved brethren, that this child is *regenerate*, and grafted into the body of Christ's church," &c.

Cicero, in one of his letters to Atticus (vi. 6.), has the following passoge; "Amicorum literæ me ad triumphum vocant, rem a nobis, ut, ego arbitror, propter hanc *palingenesian* nostram non negligendam." "The letters of my friends invite me to a triumph; a ceremony, in my opinion, not improper on account of this my *regeneration*,"—alluding to the honors which he had received on his return from exile.

Probably Matthew xix. 28, "Ye which have followed me in the regeneration," is to be explained of external situation, in somewhat the same manner. But generally, in the Scriptures, "regeneration," "being born again," "being a new creature," &c. mean a change of *character*, and are nearly synonymous with *conversion*. It may help us, therefore, to inquire, What is the meaning of conversion? converted *from* what? *to* what? "He that converteth a sinner *from the error of his ways*," &c. "Except ye be converted." says our Saviour, "and *become as little children*, ye shall not enter into the kingdom of heaven." They were not to be converted from a corrupt nature, but from the *error of their ways*; and they were to become as humble, docile, and free from actual sin (that is, as pure), as little children; "for of such is the kingdom of heaven."

Most of the difficulties and perplexities of this subject have arisen from the various interpretations of our Saviour's conversation with Nicodemus,—a passage of acknowledged obscurity, and concerning which scarcely two commentators are agreed. I wish, however, to call your attention to two or three circumstances, which may help us to understand it. "Art thou a master of Israel," says our Saviour, "and knowest not these things?" The subject of the conversation, therefore, was such as a Jewish teacher might be expected to know. "If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?" The conversation, therefore, was not of the higher mysteries of the christian faith; the subject of it was such, as might be called *earthly* things, when compared with other topics of a higher nature.

Nicodemus was a *Pharisee*, and therefore beyond doubt a *formalist*, laying great stress on the *external* acts of religion, proud of his privileges as a Jew, and his distinction as a Pharisee; he was a *ruler of the Jews*, and therefore unquestionably believed (as did even the Apostles until after the resurrection) in a temporal Messiah,—in a conqueror, who should deliver them from the Roman yoke; he came to Jesus *by night*, probably because he was afraid or ashamed to come by day. Yet he acknowledged Jesus to be "a teacher come from God." Now, for what purpose did he come to Jesus? It might be, first, either to satisfy himself whether Jesus were *the* Messiah or not; or, secondly, admitting him to be the Messiah, to ascertain what he should do to secure his favor.

Whichever his motive might be, our Saviour perfectly understood it, and addressing himself to the precise character of Nicodemus, he says, "Verily, verily, I say unto *thee*, Except a man be born again, he cannot see the kingdom of God." That Nicodemus should not understand this personal remark, is not surprising. That *he*, a *Jew*, must become a proselyte to a new religion, or that *he*, a *Pharisee*, must be totally changed, or advanced in his situation and fortune (for you may take it either way), was absolutely incredible to him. Conceiving, therefore, that the words could not be used in their common figurative sense, he resorts to the literal meaning as the more probable of the two. Our Saviour then repeats the assertion in the same emphatical words, "Verily, verily, I say unto *thee*," but alters the doubtful phrase, of being born again,—"Except a man be *born of water, and of the spirit*, &c. As if he had said, "You, Nicodemus, Jew, Pharisee, as you are, you must become a proselyte to a new religion, and that openly (not secretly, by night, as you now come to me, but by performing a public act) by being baptized,

and what is more, you must be changed in character; you must become spiritual instead of formal; you must not rest your hopes in external ordinances; you must be born of the spirit, as well as of water. 'That which is born of the flesh is flesh, and that which is born of the spirit is spirit.' That is, when you make a proselyte to Judaism, and cause him to be born again, by submitting to the external ordinances of Judaism, he is still only a Jew outwardly; being born of the flesh, he is flesh; but when his character is changed, when he has imbibed the spirit of your religion, then he is 'a Jew inwardly,' 'his circumcision is that of the heart, in the spirit, and not in the letter.' You addressed me as a 'teacher come from God,' because I *worked miracles*, and you spoke just now of being born again, in the literal sense of the words, as if you expected something miraculous in the change. But there is no room for wonder; I am not speaking of any miraculous or sensible agency, but of the operation of natural causes. '*Marvel* not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the spirit.' You see in the one case, as well as in the other, the *effect* of natural (that is, not miraculous) causes."

Your next question is, Whether regeneration does not sometimes take place suddenly, instantaneously. I answer, Yes, *sometimes*,—but probably not often. The operations of the human mind are directed by certain established laws, and, as far as these have been investigated, they act *uniformly* in *similar* cases. The conversion of St. Paul was sudden, instantaneous. He was a young man of ardent feelings, pure morals, and warm piety, zealously devoted to what he believed to be the cause of true religion. He verily believed that he was doing God service in persecuting the Christians, because he verily believed Jesus, to be an impostor. But when Jesus, in the brightness of his celestial glory, presented himself to him in the way, and spoke to him, he could no longer doubt. There was not room for a moment's hesitation. He became a Christian. And so would any one, who, with the same character, had entertained the same doubts. When a gay and thoughtless young man sees one of his companions suddenly drop down and expire, in the midst of his sport, he feels for the time a deep sense of the uncertainty and frality of human life. If he cherishes this feeling, and dwells upon it, until he has made it habitual, and of course, acts upon this habitual feeling, making it the great business of his life to prepare for death, he is converted, regenerated, he is become a new creature,—and suddenly, if you please. But if the same effect is produced upon another young man, not by any one striking event, but by the concurrence of a thousand small events, no one of which has been of sufficient importance to leave a trace on the memory—(a serious thought, excited in a solitary walk, renewed on hearing a sermon, recurring again on reading the Bible, and deepened by some disappointment or affliction, again and again in a course of years), this last is converted, regenerated, as well as the former. For it is to the *effect* we look, and not to the particular manner or time of its production.

It is not usual, in the course of God's providence, for great effects to be produced at once; you cannot go back to the beginning of a plant, so as to say, that at one moment it was not, and at the next, it is. You cannot trace back the progress of your own character, so as to find the beginning of your knowledge, your virtues, or even of your habits. You have grown up to be what you are in body, and in mind, by the same gradual process. It is in the *power* of God to create men full grown, in the possession of all their faculties and strength, as he did Adam. It is in the *power* of God to communicate knowledge at once, as he did to the Apostles, who were enabled to speak in languages which they had never learned. And it is in the *power* God to call men at once from the love of vice to the practice of virtue. But this is not his ordinary mode. He acts by means, and by gradual means; by parental instruction, by education, by the example of others, by the events of providence, and the teaching of his spirit. One of the old Puritans used to say, that if parents every where did their duty, domestic education, and not preaching, would be the ordinary means of regeneration.

You ask, further, if regeneration be brought about by the special agency of the spirit of God, or by our own exertions and means. I answer, in the first place, that we know nothing about the mode of operation of the spirit of God, and therefore the scholastic distinction of a general and special agency is vain and presumptuous, receiving no countenance from the Scriptures, the only source of knowledge on this subject. I believe most devoutly in the constant operation of God's spirit upon the human mind; but then I believe, as firmly, that this operation is perfectly consistent with free agency, and that it cannot be discerned by us. It is probably the same sort of influence which the minds of our fellow-beings exercise over us, and consists in the suggestion of trains of thought. When you read this, I shall be operating upon your mind by the suggestion of certain arguments and opinions; the next train of thought into which you fall, may seem to you to arise naturally from what you are now reading, and yet it may, in fact, be suggested by the spirit of God. I believe, most firmly and habitually, in the superintending providence of God, and yet I do not believe in a a succession of miraculous (or special) interferences. A very slight change in the order of succession of my thoughts may lead me to some place, or to do some thing, which bringing me within the operation of other existing causes, may change the whole course of my life. But enough of this. I answer, secondly, in the language of our Saviour, "If ye, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father *give the holy spirit to them that ask him*." "For *every one* that asketh, receiveth, and he that seeketh, findeth; and to him that knocketh, it *shall* be opened." Language cannot be plainer. Whether regeneration be brought about by our means and exertions or not, it is certain that our exertions and means are necessary for this purpose. We must *ask, seek, knock*. The very passage which declares, that "it is God who worketh in us, both to will and to do, of his good pleasure," commands us to "*work out our own* salvation."

Your last question is, If regeneration depend upon our own exertions, how and when are we to commence, and be assured we have attained to it? The first part of the question is already answered. We are to *repent*, and to bring forth fruits meet for repentance. "Draw nigh to God, and he will draw nigh to you." "I will arise and go to my Father, and say to him, Father, I have sinned." The first step is to be made on our part,—God is ever ready to receive us.

As to the second part of the question, we are to judge of our religious state by the unerring rule of our Saviour,—by the fruits it produces. "Whosoever believeth that Jesus is the Christ, is born of God." "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" "The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." "And they that are Christ's have crucified the flesh with the affections and lusts." Read also the Sermon on the Mount. Whoever can find in himself, in any prevailing degree, these characteristics, may safely conclude that he is born of God. He hath the witness in himself. All other assurances of safety are fallacious. A man knows himself to be religious, as he knows himself to be honest, just, or temperate—that is, by his habitual intentions and actions.

A large number of religious sects believe in the immediate, sensible operations of God's spirit, which many of them conscientiously associate with the holding of their peculiar doctrines. This is the case with the Quakers (who are Arminians, and about half of them Unitarians); with the Methodists, both Calvinistic and Arminian; with the Moravians; the Smith Baptists (who are generally Unitarians), &c. Now, as many of these sects are good men, and true Christians, and as it cannot be that the "one spirit" should teach contradictory doctrines, it must be that they mistake the operations of their own minds for divine impulses. The authority of Jesus Christ should settle this question. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven,"

I have thus endeavored to give a particular answer to your questions. I do not present my views to you as the *truth*, but as my *opinion* of the truth. I wish you to take nothing on my authority, but search the Scriptures and examine for yourself. Pray to God, who is the Father of lights, to enlighten your understanding and lead you into the knowledge of all necessary truth. Let your prayers be frequent and fervent, and join to them a careful reading of God's word, escecially the teaching of Jesus Christ, and you cannot fall into any dangerous error. * * *

Haven's remains.

CHRISTIAN REGISTER.

BOSTON, NOVEMBER 8, 1828.

Christian Examiner.

This publication, from its first establishment, has been gradually advancing in character and repute, till, at the present time, it challenges a comparison with the best periodicals of the day. It does not contain, to be sure, such profoundly dull articles as statedly occupy the pages of the heavy Quarterlies of this country and Great Britain. But it contains, what is far better, the thoughts of some of the best minds in the community on the most important subjects that can engage the attention, expressed with an eloquence and power not exceeded by the best writers in the journals just mentioned. The articles on Milton and Napoleon, for instance, are jewels which the North American or Edinburgh might have been proud to place in their coronet; and the articles on the Epistle to the Hebrews display a judgment and acuteness unrivalled by the critical journals of Germany or England. Indeed, we could hardly expect *ordinary* papers in a work supported by the pens of such writers as Channing, Lowell, Norton and Walker.

The present number, in point of ability and interest, will not suffer by a comparison with any that have preceded it. The Letter to the Rev. Parsons Cooke, is a calm and dignified rebuke of that person for his seditious and libellous sermon delivered on the last Fast day. If he has any right feeling in him, he cannot but be ashamed, when he reads this mild exposure of his uncivil assault on the characters of some of the best men and magistrates in the state. If he does not feel thus, he will probably feel proud of the notoriety thus given to his ephemeral production. To be even chastised in the Examiner is no small honor.

The poetry is from the pen of A. an unknown correspondent whose effusions are always received with delight. The present piece is full of tender and devout feeling.

The article on the Epistle to the Galatians we consider an exceedingly valuable paper. We are always glad to see such expositions of the character and design of the books of scripture, particularly of the Epistles; as we conceive that nothing contributes so much to give enlarged and just views of the sacred records. The present article is a complete and thorough one, and bears the marks of a careful and accurate study of the Epistle. It requires and it will repay an attentive and thoughtful perusal. There is no parade of learning in it; we have nothing about '*exegesis*,' or '*modus loquendi*;' it is all plain English; yet it contains the results of learned and critical inquiry, and although written, as we understand, by a young gentleman who has just finished his course at the Theological School at Cambridge, it would confer honor on the mature scholar.

In the Review, entitled, 'The Recent Attack on the Decisions and Character of the Supreme Court,' we recognize a familiar and powerful pen. It is throughout spirited, candid, severe. The severity, however, we consider justified by the insolence and effrontery of the attack in question. We shall look with impatience for the concluding part of this article.

The longest and the leading article in the number is the continuation of the paper on 'Infant Damnation,' which, it is well understood, is from the pen of the Editor. The first part was considered a fine specimen of close reasoning and convincing statement, and it is giving high praise to the continuation to say that it is quite equal to the former. We recollect no theological controversy, except perhaps it be Mayhew's, managed in a manner so satisfactory and convincing. Dr. Beecher is actually left '*absque remedio*.' His ignorance, presumption and unfounded assertions, are completely exposed and his own acknowledgement confirmed by irrisistible evidence, 'that in matters of importance he does not stand about *trifles*.' We are glad to find that the Editor is so thorough, that he is determined to examine the whole matter, and collect the scattered proofs that this 'monstrous doctrine,' as Dr. Beecher calls it, is actually a doctrine of Calvinism, and has been boldly and unblushingly taught by the defenders of the system. In the next number we shall probably have additional evidence of the fact.

The 'Critical Notices' are unusually elaborate and entertaining, and the "Intelligence' reveals many interesting facts concerning the present state of Unitarian Christianity in this State. The number concludes with an Obituary of the late Henry Hill, Esq.

Spirit of the Pilgrims.

"Pray tell me who am no casuist, is the whole system of morals discarded from the orthodox theology?"

Letter to Parsons Cooke, in the last Christian Examiner.

We some time since charged the Editor of the Spirit of the Pilgrims with having given as the language of the Christian Disciple, what was in fact a passage from a celebrated sermon by John Wesley. In our remarks upon this subject, we anticipated the reply, that the reviewer in the Disciple had quoted the passage with approbation, and might therefore justly be held responsible for it. But, as we contended this does not exculpate the Editor aforesaid. Now he, in his number for November, has made precisely the reply we made for him, and no more, so that the charge still stands against him in full force. Why say anything upon the point if he could say nothing to the purpose? Why, if he refuses to take shelter under the wings of human fallibility, by which he may have been led into an error, why will he persist in maintaining the justice and truth of his original language, when by so doing he makes that a sin of deliberation, which he might have said was a sin of infirmity? We repeat it, the charge still lies against him not only in its full force, but with the aggravation which accrues from a mere attempt to evade it, and the charge is this; that he has directly attributed to the Christian Disciple, as the words of the Christian Disciple, what he seems to have well known were not the words of that work, but of John Wesley, and that too for the purpose of casting odium upon the denomination of Christians for which the Disciple speaks. He evidently feels rebuked, however, and this, for one of the church "never in the wrong" is perhaps as much as we could expect.

One word more. The words of Wesley were that the asserter of the "horrible decree of predestination," as Calvin himself is also compelled to call it, "represents God as worse than the devil, more false more cruel, more unjust." Now to quote this, says the Editor abovementioned, is to "retail and applaud John Wesley's vulgarities." With an Orthodox man, however, the devil is no vulgarity, but a most solemn and serious reality. Why then does he call it vulgar to speak of him, especially when, as in the case of Wesley, he is spoken of decently and even respectfully, as a far better character than the decree of predestination makes the God of Calvinism himself to be? This talk of vulgarity from an Orthodox man partakes of the guilt of *lese-majesty*. If Unitarians had thus treated John Wesley, we should have heard a cry that we were insulting the Methodist denomination, with the purpose of exciting the hostility of that denomination against us. But the same things go by very different names according as they are done or said by the orthodox or liberal.

Haven's Remains.

We are glad to find that a second and cheap edition is just published of this excellent work, and is now for the first time offered for sale. The profits are to be given to a charitable object. The excellence of the book will be duly estimated by the readers of the Register, in which we have occasionally published extracts, among which will be noticed the instructive article on Regeneration, in this day's paper.

Ordination. We understand that Mr. Abner D. Jones, of Salem, has been unanimously invited to settle in the ministry over the First Congregational Church and Society in Hubbardston. The invitation has been accepted, and Thursday the 13th inst. is appointed for the Ordination. It is expected that the sermon will be delivered by Rev. Dr. Lowell, of this city.

ORIGINAL COMMUNICATIONS.

For the Christian Register.

Seamen.

Among the objects which have called forth the christian charities of the country, are the condition and wants of seamen. It would seem impossible, that any Christian could behold them, as they are often exhibited in our cities, without the deepest commisseration. Their very debasement, however, it is feared, often induces christians, who should be animated by a faith, which can remove mountains, and by a charity, which hopeth all things, to turn away from them with disgust and despair.

But this is a useful and a necessary class of men. Debased as they often are, they partake of a common nature with ourselves. Their very recklessness should move compassion. To what, if unchecked, may it lead? To their own ruin—to the disturbance of the public tranquility—to the destruction of other minds, falling within the reach of their influence. Is it impossible that any thing should be done for their benefit? They have within them the germ of an immortal nature, and under a rough exterior, often possess many generous and noble feelings. They are not incapable, as a class of men, of being operated upon by moral and religious means. Their very exposures cut them off from the influence of home, and plunged into the severest of all moral trials, should claim for them christian sympathy. What would our children be, if exposed, in early life, to the same perils of the soul? May we not be doomed to know from experience what they will be, if we put not forth in earnest our efforts to bring religion with its virtues and happiness to the hearts of this now debased, and almost deserted class of men?

But what can be done? The difficulties of exerting a christian influence over this class of men are many and great, it must be acknowledged. But are they such as to palsy all efforts? Let the trial be made in seriousness and in earnest. The first thing to be attempted is to make the *Masters* of vessels feel both the importance of personal religion, and the necessity and duty of exerting a christian influence over their men. They can do more than any other persons; if they feel their responsibleness, as they ought, they will do much. It should, therefore, be an object of particular attention with every minister of the gospel, and of every parish in a commercial town, to direct a particular attention to the religious interests of ship masters. Their duties should be pressed upon their consciences. Provision should be made by every parish, to furnish its ship masters with Bibles and useful religious tracts for their crews. This may do something to call their attention to the subject of religion, and to afford them the means of cultivating its spirit. It may remind them of the interest which their christian brethren at home take in their welfare, and at the same time increase their benevolent affections, and bind them to God.

In large cities, Bethel chapels should be provided for seamen, and furnished with instructions suited to their wants. In smaller mercantile towns, means should be employed to allure them to attend public worship, and accommodations should be provided for them in the churches. In this way an interest will be expressed in their happines, and this will of itself, coutribute to conciliate their feelings, and to inspire a confidence, in the community, which is benevolently watching to do them good. It will afford them, when on shore, the means of instruction, and call them away from the haunts of vice to the cultivation of pure affections, and christian principles. Is there no ground of hope, that good may be affected?

But after all that can be done in this way, there is an influence coming from another quarter, which unless it can be weakened, will render every exertion ineffectual. I refer to the places, where sailors are *obliged* to find lodgings when on shore. When they come from under the care of a pious ship master, or from the Bethel chapel, whither do they go? whither are they obliged to go? into the very haunts of iniquity, where harpies are preying upon their property, and making every effort to corrupt them, that they may gain by their vices. I here quote the words of an intelligent and pious ship master, which are now before me, as well calculated to teach both what is to be feared, and what is to be attempted with reference to this subject. "Allow me to observe, that the earnest labour of years at sea for the improvement of seamen, is entirely lost by a single week's residence in those sinks of vice and dissipation, to which they are *obliged* to resort, while on shore, for the simple reason, that no orderly house will receive a sailor within its doors. Having stated an evil, I will prescribe what *may* be a remedy. With a little zeal, a house or houses might be established in our different seaports, and moral, if not religious men found to keep them; thus having an alternative, with the influence of masters, many seamen would be induced to leave and forsake their present abodes, and resort to these new ones, where, if any improvement had taken place in their character, they would not be *forced* back into old practices. This may, with God's blessing, be a means of effecting that improvement, which *begins* to be considered as desirable.

This last means of benefitting the spiritual condition of seamen seems to be *indispensible* to the success of all other means. Can it not be tried by Christian communities?

N. n.

For the Christian Register.

Norfolk Bible Society.

Mr. Editor,—

Your correspondent, I am sorry to observe, seems a little sensitive on the subject of my communication of the 25th ult. though I am not aware, that there is any peculiar sacredness attached to the persons of the Executive Committee of the Norfolk County Bible Society, which should screen their measures from public scrutiny and remark. They have accepted a trust to be execute for the public benefit. If they have abused that trust, if they have violated an important article of the Constitution of the Society of which they are the agents, which your correspondent, who appears to be one of the committee, does not attempt to deny, I see not why we should be prohibited from expressing our views and feelings on the subject. The facts I stated in my last, are these. The Society, by the second article of its constitution, declares, that the "Bibles and Testaments to be circulated by this Society shall be *without note or comment*;"—notwithstanding which, the Committee have circulated them *with notes and comments*, or what amounts to such. These facts your correspondent honestly admits, but seems to think them capable of explanation. Unless such bibles were distributed from the impossibility of obtaining others, or from mere inadvertence—neither of which can hardly be supposed—then I confess myself unable to conjecture how the affair can be explained according to correct notions of morality.

Your correspondent observes, the "objectionable notes and comments," standing at the head of each chapter, are no more than what has generally accompanied our English Bibles. This I beg leave to say, is nothing to the purpose. I care not whether they were introduced twenty, or a hundred, or three hundred years ago; they are *human additions*, and as such, I contend, ought to be expunged from every Bible and Testament, circulated by the Norfolk County Bible Society, until its constitution should be so far modified as to allow the Executive Committee to circulate the Scriptures with such comments, titles of chapters, and indexes, as their wisdom shall approve.

To show that these "titles prefixed to chapters" are not considered quite as harmless as your correspondent seems to imagine,—I will simply add, that one Life Subscription, at least, is known to have been recently withholden, by an intelligent layman, solely in consequence of them. The words prefixed to the first chapter of John's Gospel are peculiarly adapted to mislead a numerous class of readers. I am credibly informed, that in a certain parish in Norfolk, not long since, a good lady very gravely quoted these words, as affording decisive *Scriptural* testimony to the Supreme Divinity of Jesus, and quoted them from one of the very books which were circulated by the Committee, and which your correspondent would persuade us contain no noxious additions and comments. Now on looking into several copies of the common editions of the Bible, printed some years ago, I do not find the words in question, but instead of them "*The office of Jesus*," &c. words of very different import from the other, viz. "*The Divinity of Jesus.*"

I cannot but regret, that your correspondent, who seems to speak *ex cathedra*, has not availed himself of what would seem a suitable opportunity of assigning the "*reasons*" of the Committee in justification of the course they have pursued. These "reasons" he intimates, may be given to the

public *at a proper season.*" But, if they are solid why not give them now?

With regard to *my* expression of "kindness" for the "*Unitarian* member of the Committee," I see not how it was, as he seems to *think*, "unauthorized," or what there was exceptionable in the mode adopted. *I* simply said, in substance, that being only one of them, he could not control the measures of the Committee, which, I suppose, is true. I reasoned on general principles, which I was fully authorized to do. Of the *secret* "*motives*" and views of the Committee I pretend to no knowledge. But I have a right to state facts, and to comment upon them, *with* or *without* permission of the Committee. These facts are now matters of publicity, and I feel somewhat curious to hear the promised explanation or "reasons." I think, that we may anticipate some interesting disclosures, at the next public meeting of the Society.

I conclude, Mr. Editor, by observing that I am fully satisfied with your correspondent's concession, viz. that "a part of the Bibles and Testaments, circulated by order" of the Committee, "contained *notes* and *comments*, contrary to the provision of the second article of the Constitution." My object is now accomplished, and I have done.

NORFOLK.

P. S. I am desirous of correcting an immaterial error in my former communication. I should have said, that the Executive Committee have circulated not "*five*" but *six* varieties of Bibles and Testaments, and that out of these six *three* contain the additions and comments of which I complain.

For the Christian Register.

At the last Anniversary Meeting of the Federal Street Church Auxiliary to the A. U. A. the Executive Committee submited the following

REPORT:

Your committee feel the most unwavering conviction that the Association of which this is an Auxiliary, is an important engine in dispelling the ignorance, prejudice, and doubt, which have so long, and so deplorably, contributed to corrupt the pure principles of Christianity; and that it may be made capable of bringing out and hastening onward, those simple, sublime, and immutable principles of truth, so harmoniously combined in all we behold in Nature and read in Revelation. The amount collected from 13 subscribers to this Auxiliary, for the year 1827, and paid over to the Treasurer of the Parent Association, was $188.

The present year your Committee have obtained 13 additional subscribers, making the whole number now on the list (*three* having withdrawn from the Society) 93, and *from* whom they have collected and paid over to *Henry Rice, Esq. the Treasurer of the general Association*, after defraying incidental expenses, the sum of $209,05.

It is very gratifying to your Committee, that amidst efforts, the most unwearied, exerted by all denominations for disseminating their own peculiar tenets—the prospects of our own afford so much encouragement. To be entirely free at all times, and under such circumstances from occasional doubt, and misgivings, is hardly to be expected; but a glance at the progress of our sentiments, since we assumed the name of "Unitarian in this country, though embraced by thousands without a name, ages ago, affords evidence to its friends no less glorious than certain, that this will ultimately be the prevailing faith of the world.

Its progress however, may be much accelerated, or retarded by the progress or decline of literature, science, and knowledge. The remark on a late public occasion by our senior Pastor "that there is much to animate and encourage us in the thought that Unitarianism has sprung up, and flourished among the most civilized, enlightened, and literary people on earth," is too valuable to be lost sight of or forgotten.—It should inspire every recipient of our faith with new zeal. In our calls on some few individuals (whose opinions from their character and standing in society, entitle them to great deference) to become members, or otherwise aid this association—refusals have been made on the ground that it *is* Sectarian in character, and proselyting in spirit. To such persons we have offered (as we believe) convincing reasons that it is not changeable with either of these features in any other than the good sense of those terms. That in embracing a faith at variance with others, we do so believing it to be true, or nearer in its approximation to the revealed will of God than any other faith; and holding it with an attachment as sacred as our love of truth. We are bound to *speak* of its benefits, and invite others to *part*ake of its blessings. It has been objected by some, that our views are not adapted to the wants of the poor. To this objection, a refutation the most satisfactory, among many others, is happily afforded by a practical illustration in our own city for the two years past.

Your committee are desirous of noticing on the present occasion, one peculiar excellence of our sentiments. That while other denominations labour to impose *Creeds*, *Tests*, and *Articles*, on the disciples of Christ, we labour to free them from this situation, inviting and urging all to examine our views of the doctrines of the Bible, leaving them free to embrace or reject them as they may accord in the mind of each, with scripture and reason.—Condemning, or denying the Christian name to none as heretics, because they see not as we see.

That the Executive Department of this Association, is in the hands of those who can be influenced by no other motive than a love of doing good, and promoting among men the best of Spiritual blessings, we rejoice to believe: and should it ever be its fate to fall into the hands of those whose objects shall be to aggrandize themselves as leaders of a party, may *He* who directs and controls all things in love and wisdom, visit it with the testimony of *His* displeasure and hasten its destruction.

Respectfully submitted
by the Committee.

SUMMARY.

Editorial change. The Columbian Centinel, which was established by Mr. Russell more than forty-four years ago, and which under his direction acquired an extensive and deserved celebrity as a faithful and able journal of the times, has now changed proprietors. The property of the establishment has been transferred to Joseph Thornton Adams, Esq. and Mr. Thomas Hudson. The latter gentleman has been known for several years as the superintendent of the printing department of the paper. Mr. Adams is a gentleman of education, a native of Boston and a graduate of Harvard University. They have our best wishes for their success in sustaining the reputation and circulation of this popular journal.

The late proprietor and editor will be followed into retirement by the best wishes of his former patrons and friends.

Projected extension of Common Street. The Resolves [published in the Centinel of the 22d ult.] offering $4000 as inducement to citizens to open and present to the City a Street from Common across Warren to Pleasant-street, were read a second time, amended by limiting the offer to two years, altering the width from thirty to forty feet, and then passed in Common Council—Yeas 25, Nays 8.

Officers of the Boston Dispensary, chosen at the last Annual Meeting.

Managers. Samuel Snelling, Chairman. Edward Tuckerman, Joseph Coolidge, Samuel H. Walley, Isaac Winslow, Benj. Guild, Rev. Henry Ware, Jr., Jamuel T. Armstrong, Jona. Philips, Gideon F. Thayer, Samuel May. Geo. H. Snelling, Sec'y.

Consulting Physicians.
John Gorham, M. D. John Dixwell, M. D.

Visiting Physicians.
Joseph W. M'Kean, M. D. Northern District.
Chas. T. Hildreth, M. D. Southern District.
I. Greely Stevenson, M. D. Eastern do.
Jonas H. Lane, M. D. Western do.
Edward G. Davis, M. D. Centre do.
Horatio Robinson, M. D. South Boston.

Fire.—About 2 o'clock yesterday morning, the Congregational Meeting House, in Sutton, was discovered to be on fire. The flames had made too much progress to be arrested, and the house was entirely consumed. Report attributes the fire to the incendiary's torch. We trust, however, it will prove to have been accidental.—*Spy.*

West's celebrated paintings of Lear, Ophelia, and Orlando, were yesterday sold at the Academy of Design, for 600,450 and 250 dollars. They originally cost 500,400 and 300 guineas.

The Lear, as we learn, was purchased for the Boston Athenæum; and is packing up to be sent to that spirited and liberally supported Institution.—The Ophelia was sold to Mr. Longworth, of Cincinnati, and travels westward, a splendid specimen of American genius, to a rising city, whose rapid growth and the high cultivation of whose inhabitants are evidences of American enterprise and industry. The Orlando will remain at present in N. York. The commercial metropolis has not however, the credit of retaining permanently either of these fine pictures. —*N. Y. Com. Adv.*

The Hon. NEHEMIAH R. KNIGHT, was, on Monday, unanimously re-elected a U. S. Senator from Rhode Island, for the term of six years from the 4th of March next.

Indian Improvement. The Cherokee Phœnix states, that the number of Creek students at the Choctaw Academy, Blue Springs, (Ky.) is about 30; who are all supported by the appropriation made at the treaty of Washington.

"SAN FELIPE DE AUSTIN, JULY 24, 1828

"Isaac B. Desha, who was so long confined in Kentucky, for the murder of Baker, is now in confinement in this place on a charge of the same kind; the circumstances are these:—Last April Desha arrived here on board the sch. Rights of man, from New Orleans, in company with a man by the name of Thomas or John Early, of Brown county Ohio, who visited this country for the purpose of removing his family here. Desha passed by the name of John Parker; they arrived in this town early in May, and remained only a few days here, and left this for San Antonio. When they left here Desha was without funds, and Early had a pretty smart sum with him.—Desha arrived in San Antonio without Early, and spent money freely. On his return to this place I had him arrested, and have sent out men to-day to examine for the body of said Early. The evidence that I have been able to collect, as yet, is very strong against him, and I am very much afraid that he has murdered his companion. Yesterday he confessed to me that he was Isaac B. Desha, but not until he had been indentified by a gentleman in this country. I was satisfied in my own mind that-he was Desha, from his family resemblance, and his breathing through a silver tube."

Ky. Rep

From Rio Janeiro. By the arrival of the Macedonean U. S. Frigate, from Rio Janeiro, it appears that a Treaty of Peace has been concluded between Brazil and Buenos Ayres. The Macedonian arrived off Norfolk. The Baltimore American having mentioned the debarkation of Lieut. Taylor and Midshipman Elwyn, proceeds to say:—

"Lieutenant Taylor immediately proceeded to Washington, bearing the copy of the *Treaty of Peace* which had been concluded at Rio de Janeiro, between the Emperor and the Buenos Ayrean Commissioners. The fact of its conclusion had been declared officially at Rio, and when the Macedonian left, (she having hurried off within an hour after the despatches from Mr. Tudor were received) the people were testifying their joy at the event by public rejoicings. The treaty provides that Brazil shall give up the Banda Oriental, and that Buenos Ayres is to pay her a sum of money as an indemnity. A vessel had been despatched to Buenos Ayres with the intelligence, and no doubts were entertained of the immediate ratification of the treaty by the latter."

A letter from Alachera, Florida, to the Editor of the St. Augustine Herald, mentions the discovery of one of the "greatest mineral springs that ever was seen,—not excepting the Saratoga Springs in the state of New-York." A description is promised. The same letter also states, that the crops of corn and cane, for the quantity planted, are far better than ever as been grown heretofore.

SOUTH AMERICA.

We have received a file of Valparaiso papers from May 17 to July 5, by the *Meridian*, arrived at Baltimore. For these papers we are indebted to the attention of Mr. Thomas G. Wells, formerly of Massachusetts, printer.

By these papers we learn that in Peru all the citizens between 15 and 50 years of age were required to enroll themselves for military service within 8 days.

Mr. William Radcliff had been recognized as Consul of the U. S. for Lima and the ports of Peru.

By a late survey of the channel of the Isle of Lorenzo, it was found that it was navigable for vessels of 600 tons. This is supposed to be the effect of the earthquake of March 30th.

Bolivia. General Fernandez, Governor of Paz attempted to effect a revolt against, Gen. Gamarra, but so far from succeeding, a company of his own Grenadiers went over to the former, who has acquired great popularity in Upper Peru by his liberality and moderation. He is regarded as a *real* liberator.

The Constituent Congress. [Convention] of Peru was to be dissolved on the 14th. of June after a session of more than a year. They have completed a new Constitution.

Chili, July 5. Yesterday was the anniversary of North American Independence.

The National brig Achilles, Capt. Wooster, fired a salute.

The new constitution of Chili is still under discussion; but is said to be nearly completed.

The remains of the two brothers, Carrareras, had been exhumed, and removed from Mendoza, to the capital, and there buried with splendid rites; a monument had been erected to them.

From Peru. By an arrival in Baltimore Peruvian advices to the 5th July have been received. William Radcliff, Esq. had been recognized as United States Consul for Peru. The Peruvian papers censured very warmly the banishment of Mr. Vidaurre, who is now a resident in this city. [We understand, says the Editor of the M. Journal that Mr. V. has been recalled by a decree of the Peruvian Government, which was received with acclamations.] A new Constitution had been formed in Peru.

Colombia. Letters from *Leguira* to 15th October mention, that the quiet of despotism reigned throughout the Ex-Republic, and that the sway of Bolivar was expected to continue as long as it was his pleasure it should last. That the standing army was to be augmented to 40,000 men, the troops of which have sworn allegiance to their Chief; and will be able effectually to keep up his power, and put down all rivals to the throne, and all risings of his subjects. That the reports of war with Peru were said to be mere pretence; and that the people generally took very little interest in political proceedings:—that some fears were entertained, that the reinforcement of the Spanish forces at Cuba, had an invasion of Porto-Cabello for its object; and that the troops had been sent in that direction, and new fortifications erected.

Bolivar has issued a Decree, prohibiting privateers from being fitted out in Colombia. Consequently none but goverment vessels will hereafter be allowed to cruise.

"If Britannia rules the waves," said a qualmish writing-master going to Margate in a storm, "I wish she'd rule 'em *straighter*."

Vera Cruz. The Pensacola Gazette of the 14th ult. says, that letters to the 10th of September have been received. That on the 28th August. all foreign merchants residing at that place had been summoned by the military authorities, and a *forced loan to a large amount demanded* with the intimation that, if it was not granted *they could not promise the merchants safety or protection from a starving soldiery!* The merchants had refused compliance, with a determination if matters became more serious, to take refuge on board the vessels of their respective nations.

We are happy to learn that the United States ship *Hornet*, Capt. Claxton, arrived there on the 2d September, and will remain there, to protect the property and citizens of our country: and that it is the intention of Com. Ridgely, to send another sloop of war, to relieve her in good time.

Gaz.

By the influence of the missionaries at the Cape of Good Hope, the Hottentots, who by the selfishness and avarice of the Dutch and English settlers, had been reduced to slavery, have been relieved from their degraded state, and by a resolution of the British House of Commons, the aboriginal inhabitants of the Cape, declared to be entitled to all the rights and privileges of British subjects.

Latest from England. The packet ship Brittannia, Marshall, arrived at New-York on Tuesday, from Liverpool, bringing London papers to the 1st ult. and Liverpool to the 3d. We extract the subjoined summary from the New-York Daily Advertiser.

Things remain much the same at Choumla. Varna, &c. as at the last accounts. It is affirmed by one of our latest papers, that the Russians have renounced all further active operations on this side of the Balkan for the present campaign.

It was reported that the British government had received information, that the Emperor Nicholas designed to blockade the Dardanelles. The rumor produced a greater panic at the Exchange than had been observed for a long time; for some imagined a serious difficulty, and perhaps a war between England and Russia might grow out of it. The Courier and New Times both agree in declaring, that the government has received no official information concerning this subject; and the former paper of Sept. 30th, argues against the probability of the report, while the latter declares that Russian ambassador has communicated intelligence which renders it probable that the Emperor seriously entertains the design. The Courier says he cannot execute it without infringing his agreement to suspend hostilities in the Grecian seas. Some of the continental accounts represent the Russians as determined to overwhelm the Turks with numbers and forces, and as by no means relaxing in their resolution.

The young Queen of Partugal arrived at Falmouth on the 26th Sept. and landed the next day, under a royal salute, to proceed to a country residence in the vicinity of London. She was received with a good deal of display, and travelled in one of the King's carriages. Don Miguel, it is asserted, resolves never to marry her, and has sent to the Pope for absolution of his promise.

The King of England had suffered a severe attack of illness, from which he was slowly recovering.

It would appear that the plan of establishing a line of steam packets from Valentia, in Ireland, to America, is by no means abandoned, as the following extract shows.

"The Act of Parliament for incorporating the Valentia and Trans-Atlantic Steam Navigation Company is procured. The shares are reduced to 50*l* each. The estimate of the first vessel is 21*l*, 000, but she is engaged to make six voyages in the year, to accommodate 50 steerage passengers, carry engines of 200 horse power, and a cargo of 200 tons besides her fuel. To commence immediate operations, 24,000*l* is sufficient.

Dublin Eve. Post.

The state allowance to the King of the Netherlands, is 2,400,000 florins, or 200,000*l*. per annum—the Prince of Orange has a twelfth of that amount. The ordinary and extraordinary expenses of the State for 1828, were fixed at 5,400,000*l*. sterling, exclusive of the expenses of the religious establishments, which are for the Protestant churches, about 140,000*l*.; and for the Roman Catholic, 150,000*l*. per annum. In addition to this there is a supplementary budget of half a million sterling. The average taxation amounts to about one pound sterling per individual.

Baptism by immersion, was lately performed in the established Church, in Leicester, England. The rite was administered by the Rev. C. Vaugan, under the direction of the Bishop of Lincoln. Such a case had not occurred before in the Church, it is stated for two centuries.

The increase in the number of buildings in the vicinity of London in twenty years, has been 30 per cent. which is 1 per cent. less than the rate of the increase of the population for the same period.

The Emperor of Russia has published a decree intended to favour the introduction of Merino sheep in his dominions.

The news from Ireland was serious, and several regiments were to be sent thither. A very large body of men marched towards Ballybay, with threats, but no violence had been committed.

The Emperor of Russia left Odessa for Varna, Sept. 5th, by land. The vanguard of the Grand Vizier's army is said to have reached Choumla.

Tripoli is said to have declared war against Naples. The Neapolitan fleet had arrived at Messina with the Consul, whom they had brought from Tripoli. Some of the pirates are said to have appeared off Sicily, and made captures.

A missionary stationed at the capital of the inland of Madagascar says; "When I came here in 1820, there were not more than six persons who could write the Malagash language, even in the Arabic character; now there are about 4,000 who can write and read in the European character."

Deplorable state of Greece. An article from Zante gives the following account of the present state of Greece:—"It is impossible to form any idea of the miserable state of Greece, after more than six years of devastation. From Janina (which is now nothing more than a few cabins, under the cannon of the Castle on the Lake, lately repaired by the Turks,) to Thermopylæ, there does not exist a single village. The flocks are consumed, the lands lie uncultivated, and the few Christians who yet remain in Thessaly, are daily destroyed by the sword, by famine, or by sickness. Phocis and Bœotia are reduced to deserts, and the only inhabitants of Attica are those in the Acropolis, of which the Mahometants have taken possession, resolved to bury themselves in the ruins rather than capitulate, The Morea is equally desolate, and Ibrahim Pacha, in retiring, leaves the country a prey to ruin and anarchy.

MARINER'S MEETING.

The Rev. Mr. *Taylor*, of Fall River, will preach in the Old Methodist Church, Methodist Alley, at the north part of the city, TOMORROW, —services, morning and afternoon, commencing at the usual time. The lower floor of the Church, will be reserved exclusively for Mariners, who are respectfully invited to attend.

Rev. Mr. Taylor was formerly a seaman, and is said to have a very happy faculty of addressing this useful class of the community.

MARRIAGES.

In this city. by the Rev. Mr. Greenwood. Mr. A. C. Park to Miss Catharine S. W. Gibbs. Mr. John Gammell to Miss Hannah Davis Collins. Mr. Joseph Richards to Miss Susan S. Trueman.

In this city, Mr. Horatio Lock to Miss Elizabeth Thayer, both of this city.

In Quincy, Mr. Jonn L. Souther to Miss Marsala Spear.

In Lynn, Mr. Daniel Johnson to Miss Miriam Breed.

In New-York, Hon. Samuel Hubbard, of Boston, to Mrs. Mary Ann Blatchford, daughter of Elisha Coil, Esq.

In Washington city, by Rev. Mr. Bigelow, Mr. Thomas Lamb, of Boston, merchant, to Miss Hannah Dawes Elliot, daughter of Mr. William G. Elliot, of the former place.

DEATHS.

In this city. Abner House, jr. aged 53 years. Emar Huzzy, 27. Lucy F. Ayres, 16. Effany Chester, 31, Sarah Beck, 21. Mr. John B. Lork, of Ipswich, 34. Mrs. Rebecca Burley, 31. Mr. William Rand, 22. Mr. Andrew Harrington, aged 35. Hannah Libby, 47. Mr. Haratio L. Crossman, 28. Mr. Daniel Preston, 21. Mrs. Ayes Dale, aged 33, wife of Mr. Anson Dale.

In this city, on Saturday last, Mr. Ebenezer Goff aged 57 years.

In Hingham, Mr. Francis Lincoln, aged 27.

In Townsend, Mr. John Searles, aged 34.

In Milledgeville, on the 11th ult. suddenly, of Cholera Morbus, Dr. Charles Williamson, one of the Candidates for Congress.

SACRED HISTORY.

MR. HALLWORTH respectfully announces his intention to re-deliver his lecture on his Method of facilitating the acquisition and retention of History, particularly Sacred History with *Chronology*, next Monday evening in the Vestry belonging to the Methodist Meeting House in Bennet-street.

The lecture will commence at 7 o'clock.—Admittance 25 cents. N. B. More than an equivalent will be given in books. Clergymen, Instructors of Youth, and Editors of Newspapers are particularly requested to attend: to *them* free admission is respectfully offered. Nov. 8.

Doctrine of the Holy Scriptures.

JUST received from London, by Bowles and Dearborn. The Doctrine of the "Holy Scriptures," concerning The Only True God and Jesus Christ, whom he hath sent. By the late Rev. John Cameron. Nov. 8

The Name of Christian—the only appropriate Name for Believers in Christ.

A SERMON preached at the Dedication of the Third Congregational Church in Cambridge.—By Charles Lowell, Minister of the West Church in Boston. Second edition, this day published by N. S. SIMPKINS & CO. 79, Court Street. Nov. 8

TRACT NO. 21—FIRST SERIES.

THIS day published at the Depository, No. 50 Washington-street. Tract No. 21—1st series of the American Unitarian Association, being "A Dialogue on some of the Causes of Infidelity." Oct. 18.

CHRISTIAN EXAMINER.

JUST published by BOWLES & DEARBORN, 50 Washington-street, the CHRISTIAN EXAMINER AND THEOLOGICAL REVIEW—No. XXVIII.

CONTENTS.

Miscellany. Letter to the Rev. Parsons Cooke; on the Occasion, Object, Contents, and Date of St. Paul's Epistle to the Galatians.

Poetry. To H.

Review. Art. IX. Vindication of the Rights of the Churches of Christ. First printed in the Spirit of the Pilgrims.

Art. X. The future Punishment of Infants not a Doctrine of Calvinism; 2. The Future Punishment of Infants never a Doctrine of the Calvinistic Churches; 3. On the Future State of Infants; three Letters addressed 'To the Editor of the Christian Examiner,' and published in 'The Spirit of the Pilgrims' for January, February, and March. By the Rev. Lyman Beecher, D. D.

Notices of Recent Publications. Channing's Installation Discourse; Dabney's Annotations; Morgridge's Discourse; Peabody's Address; Walter Scott's Religious Discourses.

Intelligence. Correspondence of the American Unitarian Association, on the State of Unitarianism; in Franklin County; Bristol County; Essex County; Essex County, (south eastern part;) Plymouth County; Bristol County; Worcester County; Hampshire County; Unitarian Ministers: Theological School in Cambridge; Unitarian Mission in Bengal; Installation in Charlton; at Salisbury and Amesbury.

View of Public Affairs. Russia and Turkey; Greece; Portugal; South America.

Obituary. Henry Hill, Esq.

MUNROE & FRANCIS'
ADVERTISEMENT
OF
NEW BOOKS.

☞ *The Eight Books, first enumerated, which are mostly copy-rights, will be published in December.*
☞ *The Nine, last enumerated, are now published.*
☞ *Orders from Booksellers will be promptly attended to, and the works furnished cheap.*

I. THE PEARL—being the First of an Annual Present for youth. An original work, embellished with six engrevings, bound in silk, and other fancy bindings. By the author of many approved works for children.

II. THE MIRROR—or Eighteen Juvenile Tales and Dialogues, after the manner of Berquin. By a Lady of Philadelphia. With ten engravings.

"This little work is on the plan of Berquin's Children's Friend, and consists of original stories and dialogues.

"There are many striking points of dissimilarity between the habits and manners of the children of America and those of England, to which country we have hitherto been indebted for nearly all our juvenile books of amusement. These books, excellent as most of them are, abound in allusions and localities which are often unintelligible to their young readers on this side of the Atlantic. The writer of these pages has endeavored to compose a work essentially *American*, in every sense of the word, and with reference to the ideas of American children and to the manners in which they are educated. Some of the incidents were suggested by real facts, which have come under the personal knowledge of the author. The characters are such as are not unfrequently met with in juvenile society, and many of her youthful readers will probably see themselves reflected in the Mirror which she offers for their instruction and amusement."

III. THE YOUNG AMERICANS—or an account of a Voyage to Europe, by a family consisting principally of children. By the author of THE MIRROR. This work is designed for Juvenile Readers, and is entertaining, and different in many respects from the generality of Books of Travels. The author having lived a number of years in England, and having friends now in that country; is enabled to give such information as cannot fail to be amusing and instructive to her readers.

IV. GODFREY HALL.—or Prudence and Principle, illustrated in the conduct of two young ladies, brought up under the care of Lady Godfrey. This work will be bound in a handsome style, for a New-Year's present, and will be of intrinsic value to young ladies from 13 to 18 years old.

V. STORIES FROM ROMAN HISTORY—with eighteen designs on wood; being the most interesting parts of the events that occured in Rome, condensed for the instruction of children.

VI. THE YOUNG BOTANIST—or a Sketch of the Life of Linnæus, particularly of his youth; a most interesting work for Children. "There are few we believe, who are acquainted with the uncommon events that marked his course, and the many difficulties he had to contend with; or who have any idea of the persevering industry which he pursued his object, until every obstacle gave way, and success and prosperity crowned his labors; and in the present day, when botany may be reckoned among fashionable students, it is singular that the Life of Linnæus should be so little known."

VII. THE YOUNG CADET—or Henry Delamore's Voyage to India, his Travels in Hindostan, his Account of the Burmese War, and the Wonders of Flora. By Mrs. Hofland.

"——— Prepare thyself,
The bark is ready, and the winds at help,
The associates tend, and every thing is bent
For India."

VIII. STORIES FOR EMMA—being a Series of Easy Reading Lessons, with the syllables divided. By the author of THE MIRROR. "These Stories, twenty-five in number, were originally written for the amusement and instruction of a little neice, about four years old, and who had great pleasure in hearing them read to her. They are now revised, and the syllables divided, with a view of rendering them useful to children who have just got through the reading lessons in the Spelling-Book."

CHRISTIAN TEACHER'S MANUAL

JUST published by BOWLES & DEARBORN, 50 Washington-street,—*The Christian Teacher's Manual*, designed for families and Sunday Schools. Vol. 2. No. 1.

CONTENTS.

What are the Requisites in a Sunday School Teacher; Explanation of Matthew xxii. 1—14; On the Ancient Mode of Writing; On Means of Communicating Knowledge without Writing; Our Faith; Education of Infants; Dialogue; The Child's Resource in angry Moments; "I am not alone;" The "Day's Last Hour;" Notice. 3t Nov. 8.

LIBERAL PREACHER—*for Nov.*

JUST published by *Bowles & Dearborn*, 50, Washington st. the LIBERAL PREACHER, No. 5. Vol. 2. for November. Containing a Sermon on "Christian Unity," from Ephesians iv. 3. by Rev. John Brazer, of Salem. Nov. 8.

The object of the Resurrection of Jesus Christ.

A SERMON preached in the Congregational Church, in Federal Street, Boston, Jan. 6, 1828. The SUNDAY EVENING LECTURE. By John Pierpont. Nov. 8

POETRY.

THE ORPHAN CHILD.

I love on yon green mounds to play,
Where purple violets creep,
For there the village children say
That both my parents sleep.

Bright nosegays there I often make
With thyme and daisies fair,
And when my throbbing temples ache
I go and rest them there.

When angry voices harshly chide
And threat'ning words are said,
I long to lay me by their side
Deep in their mouldering bed.

I bade a sportive lamb to bide
My coming o'er the lea,
It broke away, and bleating cried
"My mother waits for me."

"Stay, stay sweet bird!"—on pinions strong
It fled with dazzling breast,
And soon I heard its matron song
Amid its chirping nest.

Why dost thou fade, young bud of morn,
And hide thy drooping gem?
And the bud answered "ye have torn
Me from my parent stem."

Go, happy warbler, to thy bower,
While lambkin, gambol free,
I'll save this lone and wither'd flower,
It seems to pity me.

Rise, mother rise!—and soothe thy child,—
Methinks I hear her sigh.
"Cold clods are on my bosom piled.
And darkness seals my eye."

How can she burst the chain of fate
By which her limbs are prest?
Dear father, rise!—and lift the weight
That binds my mother's breast.

In vain I spake,—in vain the tear
O'er their damp couch rolls free,
My moaning voice they surely hear,
Yet will not answer me.

Hark! Hark! loud tones command me hence,
Farewell!—I must not stay,
Your cherish'd smiles are my defence
While I am far away.

But ere I go, I'll kneel and say
The humble prayer you taught,
When by your side at closing day
I breath'd my infant thought.

Oh! will that Sire so great and mild
Who on the earth doth look,
Remember the poor orphan child
Whom ye have both forsook!

Conn. Observer.

TO THE FRINGED GENTIUM.

A BEAUTIFUL FLOWER.

Purple flower, pale autumn's child,
Blooming in beauty, lone and wild,
Slowly matured by sun and shower,
To reign a while in fleeting power;—
Yet bashfully in that brief space,
Hiding from view thy lovely face,
Veiling thy imperial tinge
Beneath a modest robe of fringe.
When summer days are long and bright;
Thy lovely form ne'er meets the sight,—
But when October guides the year,
And points to seasons cold and drear,
It gracefully his pathway strews,
And smiles beneath his shiv'ring dews,—
Thus buds of virtue often bloom
The fairest mid the deepest gloom,—
Their latent loveliness concealed,
And not one embryo tint revealed,
Till left by fortune's sunny beam
To ripen in affection's gleam.

[*Juvenile Miscellany.*

MISCELLANY.

THE TEN LOST JEWISH TRIBES.

The following paragraph which lately appeared in a German paper, under the head of *Leipsic*, is calculated to lead to some interesting inquiries:—

"After having seen, some years past, merchants from Tiflis, Persia, and Armenia, among the visiters at our fair, we have had, for the first time, *two traders from Bucharia, with shawls which are there manufactured of the finest wool of the goats of Thibet and Cashmere*, by the Jewish families, *who form a third part of the population*. In Bucharia, (formerly the capital of Sogdiana) the Jews have been very numerous ever since the Babylonian captivity, and are there as remarkable for their industry and manufactures, as they are in England for their money transactions. It was not till last year that the Russian Government succeeded in extending its diplomatic mission far into Bucharia. The above traders exchanged their shawls for coarse and fine woollen cloths of such colors as are most esteemed in the East."

Much interest has been excited by the information which this paragraph conveys, and which is equally novel and important. In none of the Geographical Works which we have consulted, do we find the least hint as to the existence in Bucharia of such a body of Jews as that here mentioned, amounting to one third of the whole population; but as the fact can no longer be doubted, the next point of inquiry which presents itself is, whence have they proceeded, and how have they come to establish themselves in a region so remote from their original country? This question, we think, can only be answered by supposing that these persons are the descendants of the long-lost Ten Tribes, concerning the fate of which, theologians, historians, and antiquaries, have been alike puzzled; and, however wild this hypothesis may at first appear, there are not wanting circumstances to render it far from being improbable. In the 17th chapter of the second book of Kings, it is said, "In the ninth year of Hoshea, the King of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Helah and in Habor, by the river of Gozan, and in the cities of the Medes;" and in the subsequent verses, as well as in the writings of the Prophets, it is said, that the Lord then "put away Israel out of his sight, and carried them into the land of Assyria, unto this day." In the Apocrypha, 2d, Esdras, xiii., it is said, that the Ten Tribes were carried beyond the river, (Euphrates and so they were brought into another land, when they took counsel together, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt; that they entered in at the narrow passage of the river Euphrates when the springs of the flood were stayed, and "went through the country a great journey, even in a year and a half;" and it is added, that "there they will remain, until the latter time, when they will come forth again." The country beyond Bucharia was unknown to the ancients; and it is, we believe, generally admitted, that the river Gozan, mentioned in the Book of Kings, is the same as the Ganges, which has its rise in those very countries in which the Jews reside, of whom the Leipsic account speaks. The distance which these two merchants must have travelled, cannot, therefore, be less than three thousand miles; and there can be little doubts that the Jews, whom they represent as a third part of the population of the country, are descendants of the Ten Tribes of Israel, settled by the river Gozan.

The great plain of central Asia, forming four principal sides, viz. Little Bucharia, Thibet Mongaola, and Mantcheous, contains a surface of 150,000 square miles, and a population of 20,000,000. This vast country is still very little known. The great traits of its gigantic formation, compose, for the most part, all that we are certain of.—It is an immense plain of an excessive elevation, intersected with barren rocks and vast deserts, of black and almost moving sand. It is supported on all sides by mountains of granite, whose elevated summits determine the different climates of the great continent of Asia, and form the division of its waters. From its exterior flow all the great rivers of that part of the world. In the interior are a quantity of rivers, having little declivity, or no issue, which are lost in the sands, or perhaps feed stagnant waters. In the southern chains are countries, populous, rich, and civilized; Little Bucharia, Great and Little Thibet. The people of the north are shepherds and wanderers. Their riches consist in their herds. Their habitations are tents and towns and camps, which are transported according to the want of pasturage. The Bucharians enjoy the right of trading to all parts of Asia, and the Thibetians cultivate the earth to advantage. The ancients had only a confused idea of Central Asia. "The inhabitants of the country," as we learn from a great authority, "are in a high state of civilization; possessing all the useful manufactures. and lofty houses built with stone. The Chinese reckon (but this is evidently an exaggeration) that Thibet alone contains 33,000,000 persons. The merchants of Cashmere, on their way to Yarkand in Little Bucharia, pass through Little Thibet.—This country is scarcely known to European Geographers." The immense plain of Central Asia is hemmed in, and almost inaccessible by mountain ranges of the greatest elevation, which surround it on all sides, except China; and when the watchful jealousy of the Government of the Celestial Empire is considered, it will scarcely be wondered at that the vast region in question is so little known.

Such is the country which these newly-discovered Jews are said to inhabit in such numbers. The following facts may perhaps serve to throw some additional light on this interesting subject.

In the year 1822, a Mr. Sargon, who if we mistake not, was one of the agents to the London Society, communicated to England some interesting accounts of a number of persons resident at Bombay, Cannamore, and their vicinity, who are evidently the descendants of Jews, calling themselves Beni-Israel, and bearing almost uniformly, Jewish names, but with Persian terminations. This gentleman feeling very desirous of obtaining all possible knowledge of their condition, undertook a mission for this purpose to Cannamore; and the result of his inquiries was, a conviction that they were not Jews of the one tribe and a half, being of a different race to the white and black Jews at Cochin, and consequently that they were a remnant of the long lost Ten Tribes. This gentleman also concluded, from the information he obtained respecting the Beni-Israel, that they existed in great numbers in the countries between Cochin and Bombay, the *north of Persia*, among the borders of *Tartary*, and in *Cashmere*; the very countries in which, according to the paragraph in the German paper, they exist in such numbers. So far, then, these accounts confirm each other, and there is every probability that the Beni-Israel, resident on the west of the Indian peninsula, had originally proceeded from Bucharia. It will therefore be interesting to know something of their moral and religious character. The following particulars are collected from Mr. Sargon's accounts. 1. In dress and manners they resemble the natives, so as not to be distinguished from them except by attentive observation and inquiry. 2. They have Hebrew names of the same kind, and with the same local termination as the Sepoys in the 9th regiment Bombay Native Infantry. 3. Some of them read Hebrew, and they have a faint tradition of the cause of their original exodus from Egypt. 4. Their common language is the Hindoo. 5. They keep idols and worship, and use idolatrous ceremonies intermixed with Hebrew. 6. They circumcise their own children. 7. They observe the Kippor, or great expiation-day of the Hebrews, but not the Sabbath or any feast or fast days. 8. They call themselves *Gorah Jehudi*, or White Jews; and they term the Black Jews *Collah Jehudi*. 9. They speak of the Arabian Jews as their brethren, but do not acknowledge the European Jews as such, because they are of a fairer complexion than themselves. 10. They use on all occasions, and under the most trivial circumstances, the usual Jewish prayer,—"Hear, O Israel, the Lord our God is one Lord." 11. They have no cohen, (priest) levite, or kasi, among them, under those terms; but they have a kasi, (reader) who performs prayers and conducts their religious ceremonies; and they appear to have elders and a chief in each community, who determine in their religious concerns. 12. They expect the Messiah, and that they will one day return to Jerusalem. They think that the time of his appearance will soon arrive, at which they much rejoice, believing that at Jerusalem they will see their God, worship him only, and be despised no more.

These particulars, we should presume, can scarcely fail to prove interesting, both in a moral and religious, as well as in a geographical point of view. The number of the scattered members of the tribe of Benjamin, rather exceed than fall short of five millions. Now, if to this number be added the many other millions to be found in the different countries of the East, what an immense power would be brought into action were the spirit of nationality once roused, or any extraordinary event to occur, which should induce them to unite in claiming possession of that land which was given to them for an "heritage for ever," and to which, in every other clime of the earth, their fondest hopes and their dearest aspirations never cease to turn!

Caledonian Mer.

EGYPTIAN ANTIQUITIES.

On the 2d of August, during the sitting at Aix of the Academic Society of that city, M. Sallier read a report concerning a discovery of the highest importance made by M. Champollion the younger.

This savant, so celebrated on account of his profound knowledge of the hieroglyphic science, has been charged by his government with a mission, the object of which is to explore the monuments of Egypt, which hitherto have been rather described than explained. He associated himself with M. Rosellini, a learned antiquarian, his pupil in the science of hieroglyphics. Both in great haste to repair to Toulon, as the day of their vessel's departure is fixed, have been able to devote very little time to the examination of M. Sallier's Egyptian collection. Two days scarcely sufficed to examine and take drawings of objects as yet unknown.

Some years ago, ten or twelve Papyrus were bought, together with a collection of Egyptian antiquities, from a native seaman of that country, containing principally prayers of rituals, more or less extensive, which had been deposited in cases of mummies. A contract for the sale of a house, made in the reign of one of the Ptolemies, may be seen on one of them; also three rolls united together, written in separate *demotic* characters, which, as it is well known, were appropriated to civil usages.

M. Champollion loudly manifested his astonishment and his joy, when upon inspecting the first of these sufficiently voluminous rolls, he recognized its contents to be the *History of the Campaigns of Sesostris Rhamses*, called also *Sethos* or *Sethosis* and *Sesoosis*, in which the most circumstantial details are given of his conquests, the countries that he traversed, and of the force and composition of his armies.

The manuscript ends with a declaration of the historian, who, after making known his titles, certifies that he wrote in the *ninth year of the reign of Sesostris Rhamses, king of kings, a lion in combat, the arm to whom God has given strength*, and other periphrases in the oriental style.

It should be remarked that *the ninth year* indicated by the writer is the same that *Diodorus of Sicily* designated as the epoch of Sesostris' return to Egypt.

The study of this manuscript will confirm without doubt the investigations to which M. Champollion is about to devote himself in Egypt; and he promises on his return to fix it upon linen in order to prevent its destruction, and to make a complete translation of it, which at length will clear up this important period of ancient history. The epoch is near to the time of Moses, and in all probability the great Sesostris was the son of the King who pursued the Hebrews to the borders of the Red Sea.—Perhaps also he is the same as Egyptus, who forced his brother Danaus, or Armais, to take refuge in Greece, because he had attempted in his absence to obtain possession of the throne.

Upon the same manuscript of which we have just spoken, after an intervening blank space, another composition commences entitled: *Praises of the great King Amemnengon.* Some leaves only which are separated by intervals and marked by numbers, complete this roll, and form the commencement of the history contained in the *second* of these *Papyrus*. It might be conjectured, it seems to us, that this Amemnengon was king before Sesostris, since the author wrote an account of the last year of the latter's reign. This presumption may also be inferred from the acknowledged custom of representing, in the Egyptian monuments, after the principal personage, the figure of his father, and sometimes that of his grandfather. Finally, the successor of Sesostris bears in *Herodotus*, the name of *Pheron* in *Diodorus* that of *Sesostris II.*, and in *Eanetho* that of *Rapacez* or *Rapses*, whilst his father is called *Amenophis* or *Amenoph*, a name which resembles the one which is supposed to have been read in the manuscript.

Another roll treats of astronomy or astrology, or more properly of both these sciences. It has not as yet been examined, but it is easy to foresee that it will be of great interest. It must disclose the observations which have already been made in those remote times, and likewise the system of the heavens such as it had been conceived to be by the Egyptians and Chaldeans, the first nations probably who ever occupied themselves with this subject.

A description of a little figure of basalt, which was comprised among the objects purchased from the Egyptian, and which appears to have been found with the three rolls, should be annexed to the foregoing details. It represents a man on his knees, whose height, if the figure were erect, would be eleven inches, the head being fifteen lines He is leaning upon a species of table whose top is in the form of a desk; the hands, (which have been broken,) placed upon it, ought to be in a writing position. Upon the front of the desk is engraved the *device* of Sesostris, and on the back of the figure, on a *plat-band*, is seen in hieroglyphic characters the name of the personage, with the title of *singer and friend of Sesostris*. The figure was drawn for M. Champollion, before he had seen the *Papyrus*.

This discovery cannot fail to throw very great light on religious and pagan antiquities. *Journal des Debats.*

BAYOU OF NEW MADRID.

"The bayou at New-Madrid has an extensive and fine eddy, into which boats float, almost without exertion, and land in a remarkably fine harbour. It may be fairly considered the central point, or the chief meridian of boats, in the Mississippi valley. This bayou generally brings up the descending and ascending boats: and this is an excellent point of observation, from which to contemplate their aspect, the character of boating, and the descriptions and the amount of produce from the upper country. You can here, take an imaginary voyage to the falls of St. Anthony or Missouri; to the lead mines of Rock river, or Chicaco of Lake-Michigan; to Tippicanoe of the Wabash; to Olean point of the Alleghany, Brownsville of the Monongahela, the saline of the Kenhawa, or the mountains round whose basis winds the Tennessee; or, if you choose, you may take the cheap and rapid journey of thought along the courses of an hundred other rivers; and in the lapse of a few days residence in the spring, at this point, you may see boats which have arrived here from all these imagined places. One hundred boats have landed here in a day. * * * * * * *. They bring the numerous products of the ingenuity, speculation, manufacture and agriculture of the whole upper country of the west. They have come from regions thousands of miles apart. They have floated to a common point of union. The surface of the boats covers some acres. * * * * * * * The boatmen travel about from boat to boat, make inquiries and acquaintance, agree to *lash boats*, as it is called, and form alliances to yield mutual assistance to each other on the way to New-Orleans. After an hour on two passed in this way, they spring on shore to "raise the wind" in the village. If they tarry all night, as is generally the case, it is well for the people of the town, if they do not become riotous in the course of the evening; in which case strong measures are adopted, and the proceedings on both sides are summary and decisive. With the first dawn, all is bustle and motion; and amidst shouts, and trampling of cattle, and barking of dogs, and crowing of the dung-hill fowls, the fleet is in half an hour all under way; and when the sun rises, nothing is seen, but the broad stream rolling on as before.

JOTHAM ANDERSON.

JUST published, at this Office, and for sale by the Booksellers generally, "The RECOLLECTIONS OF JOTHAM ANDERSON, *Second Edition*, with other pieces of a similar character."

The following is the Author's Advertisement to the Second Edition.

ADVERTISEMENT.

The *Recollections* were originally printed in the CHRISTIAN REGISTER, and were re-published in a volume about four years ago. To the present edition have been added four chapters, which must be considered as closing the work, though they still leave it incomplete. The other articles were also first printed in the same paper, excepting one, which appeared in the CHRISTIAN VISITANT. The 'Extracts from a Journal' represent strictly and literally what took place. Of the other pieces, some are founded in fact, and some are the offspring of imagination. But the object of all has been to do good, and it is hoped that they have not altogether failed in it. HENRY WARE, JR.

May 1828.

ATHENEUM NEW SERIES.

JUST published by John Cotton, 184 Washington-st. "The first number of the Third Series of the Atheneum, or Spirit of the English Magazines."

CONTENTS.

An Octogenarian's Reminiscences of London; A Midsummer-Day's Dream; The Music of the Spheres; Elegiac Stanzas; Friar Bacon's Key; Stanzas; To "Beauty;" Moral of a Rose-Leaf; Characters of Contempoary Foreign Authors and Statesman, No. I.—Le Vicomte de Chateaubriand; Peer of France, and Member of the France Academy; Mrs. G. G. Richardson's Poems; Essays on Physiology, on the Laws of Organic Life; Essay I.—Division of Natural Bodies, and General Laws of Organic Life; Picture Dabbling; Latest London Fashions.

SCIENTIFIC MISCELLANY.

Progress of Discovery; Gurney's Steam Coach; Salt as a Manure; Mushrooms, poisonous and innocent; An Astronomer's Dream; Blight in Fruit Trees; Utility of Storms; Discoveries in the Atlantic Regions; The Comet of 1832.

VARIETIES.

Canine Smugglers; Le Kain; Bad Management; Dr. Channing's Remarks on Napoleon; Sir W. Jones and Mr. Day; Marshal Saxe; Wilson; Palm Wine; Education in France; Tales of a Grandfather; Shooting Stars; Mademoiselle Burgoin; Princes; Duelling; Singular Superstitions of the Swiss; Indian History; Eloquence. Oct. 18.

THIS day published by *Frederick T. Gray*, Boston, and *G. & C. Carvill*, New-York, the

NORTH AMERICAN REVIEW,

No. LXI.

Art. I. The Public Law of Denmark

Danmarks og Hertugdommenes Statsret med stadight Hensyn til dens ældere horfatning ved Joh. Fred. Wilhelm Schlegel.

The present Public Law of Denmark, and of the Duchies, in Connexion with its Past State. By J. F. W. Schlegel.

Art. II. Clarendon's History

The History of the Rebellion and Civil Wars in England, to which is added an Historical View of the Affairs of Ireland. By Edward, Earl of Clarendon.

Art. III. German Universities

A Tour in Germany, and some of the Southern Provinces of the Austrian Empire, in the years 1820, 1821, 1822. By John Russell.

Art. IV. On Bees

The Farmer's Manual, including a Treatise on the Management of Bees. By Frederick Butler.

Art. V. Life of Ledyard

The Life of John Ledyard, the American Traveller comprising Selections from his Journals and Correspondence. By Jared Sparks.

Art. VI. The Life and Writings of Moliere

Histoire de la Vie et des Ouvrages de Moliere, par J. Taschereau.

Art. VII. President Holley

A Discourse on the Genius and Character of the Rev. Horace Holley, LL. D. late President of Transylvania University. By Charles Caldwell.

Art. VIII. Travels in America

1. The United States of North America as they are.

2. The Americans as they are; described in a Tour through the Valley of the Mississippi. By the Author of 'Austria as it is.'

Art. IX. Silk

1. Letter from the Secretary of the Treasury, in Relation to the Growth and Manufacture of Silk.

2. A Treatise on the Culture of Silk By the Counsellor of State De Hazzi. Translated from the German.

Art. X. Wallachia and Moldavia

1. Geschichte der Moldau und Wallachey.

History of Moldavia and Wallachia. By John Christian von Engel.

2. Political and Geographical History of Wallachia.

Art. XI. Our Relations with Great Britain

1. United States, (an Article in the London Quarterly Review.)

2. Message from the President of the United States, on the Claims of this Government and that of Great Britain to the Territoty west of the Rocky Mountains.

3. Message of the President of the United States, relative to the Free Navigation of the River St. Lawrence.

4. Letter from the Secretary of State, on the Northern and Northwestern Boundary between the United States and Great Britain.

Art. XII. Worcester's Edition of Johnson and Walker.

Johnson's English Dictionary, as improved by Todd, with Walker's Pronouncing Dictionary, combined.

Art. XIII. Chinese Manners

Yu-Kiao-Li, ou les Deux Cousines; Roman Chinois, traduit, par M. Abel Remusat.

Quarterly List of New Publications. Index.

Oct. 11. 3t

NEW COMMISSION STORE.

THOMPSON BAXTER would inform his friends, and the public in general, that he has opened a COMMISSION STORE, at No. 190, Washington-street directly opposite the *Malboro' Hotel*, for the sale of Boots, Shoes and Domestic Goods, at wholesale and retail, and for cash only.

☞ Cash advanced on consignments, which are solicited. Aug. 30.

SHEET ISINGLASS, MICA, OR TALC.

CONSTANTLY for sale at Store No. 89, Cambridge, corner of Blossom-street, opposite Crombie & Mansur's Tavern, a complete assortment of the above article, of all qualities and sizes, suitable for Compass Cards, Lanterns, Stove Faces, &c. which will be sold very low. This article is far preferable, on many accounts, to horn, or any thing of the kind ever offered for sale in the United States. Its resistance to fire, being cheaper, and better calculated for Lanterns, Compass Cards, Stove Faces, &c. renders it one of the most useful articles for those engaged in the Lantern and Mathematical Instrument making business. A fresh supply of the above article just received.

Boston, June 28. ep. 6m

NEW INTELLIGENCE OFFICE.

THOMPSON BAXTER informs his friends and the public that in addition to his Commission Business, he has opened an Intelligence Office, at No. 190, Washington-street, directly opposite the Marlboro' Hotel, and intends that it shall be so kept as to merit patronage. All Domestics, and Regular Nurses who are in want of employment and can obtain recommendation from their last places, will please call at the above Office and have their names registered. Also those who have Houses and Stores to Let and wish to have them recorded will please call as above.

Oct. 4. 3tis.

TRACT NO. 21—FIRST SERIES.

THIS day published at the Depository, No. 50 Washington-street. Tract No. 21—1st series of the American Unitarian Association, being "A Dialogue on some of the Causes of Infidelity." Oct. 18.

CHRISTIAN REGISTER

ALL communications for the editor, as well as letters of business relating to the Christian Register, may be addressed to DAVID REED, Boston.

TERMS. The Christian Register is printed every Saturday, at *Three Dollars* a year, payable in six *months* from the time of subscribing.

Those who pay at the office, or send their subscriptions free of expense to the publisher, within the first month of their year, will pay but *two dollars and fifty cents*, (the original advance price.)

Those who pay bills in advance to a collector, after the first month of their year, will pay *two dollars and seventy-five cents.*

Those who pay after the first six months, will pay *three dollars.*

Those who delay payment till the close of the year, will be charged with interest on the amount from the expiration of the first six months.

☞ No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

To those who obtain five responsible subscribers, a sixth copy will be sent gratis, for one year.

To those who obtain and become responsible for five subscribers, and send the money yearly in advance, a sixth copy will continue to be sent gratis.

☞ The following gentlemen are authorized to receive the payment of subscriptions for the Christian Register in their respective towns and vicinity

Augusta, Geo.	Thomas S. Metcalf.
Brooklyn, Conn.	Rev. Samuel J. May
Bridgewater N Mass.	Perez Crocker.
Concord, "	Daniel Shattuck.
Easton, "	Daniel Reed.
Eastport, Maine,	Daniel Kilby.
Hingham, Mass.	David Andrews, jr.
Kennebunk, Me.	Barnabas Palmer.
Keene, N. H.	John Prentiss.
Northampton,	S. Butler, & Co.
Marblehead,	John Gilley.
Portland, Maine,	Barnett Peters.
Portsmouth, N. H.	John W. Foster.
Plymouth, Mass	William Brown.
Sandwich, "	Rev. E. S. Goodwin.
Taunton, "	David C. Hodges P. M.
Townsend,	Aaron Keyes Esq. P. M.
Trenton, N. Y.	Rev. J. B. Pierce.
Walpole Mass.	Palmer Morey.